1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

Bartlett's observations on hairdress among Pima and Maricopa confirm my information. "Nothing is worn on the head [by women], nor is the hair ever tied up. In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun. . . . . The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down on their shoulders. They also have a large woolen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. . . . . The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban." He also described the hairdress of a war party: "Some had them [their head dresses] plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down their backs with bits of scarlet cloth, but more of them with the richly-figured sashes of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular of their appearance, wore it clubbed up in a huge mass."[17]

Font declared the coiffure of the Kaveltcadom-Maricopa of Gila Bend the same as that of the Pima, which he described as follows: "The coiffure which the men practice with their hair is peculiar. They take a woolen cord, thin like the finger and long like a halter rope. Doubling it up they insert it in the hair. With the long end they tie it together and twist it over the head from the left side to the right, and then secure it with the loose end, giving it one or two turns around the head. In this way they carry on their heads a crest like a crown, in which they insert their feathers, little sticks, and other ornaments. The women wear their hair hanging down their backs and over their ears, banging it in front even with the eyes or the eyebrows."[18] I interpret his description of men's hairdress as a band twined into and wound around a mass of braids, themselves wound around the head.

Infants of both sexes had their hair singed all over the head with a little firebrand. This was done only by a person having nice thick hair, presumably so that the child's hair would also grow well. When a boy was two years old, a man who knew how was requested to trim it. He singed it short on the crown in a counter-clockwise spiral, leaving the forelock to be cut off at the

[17] Bartlett, *Personal Narrative*, II, 216, 228–30.

[18] Bolton, *Anza's California Expeditions*, IV, 49, 52; cf. Russell, *Pima Indians*, p. 159.

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Maricopa

middle of the forehead, the back hair hanging to the nape, and earlocks hanging to the point of the jaw. When he was five or six, it was let grow, hanging free all around, and when he was fifteen or so, he began to form it in long braids behind. Small girls wore it trimmed short all over the head. Hair was always singed, never cut off.

The hair was frequently dressed with boiled black mesquite bark to make it glossy and presumably to rid it of vermin. The long back hair was twisted in a knot on the fore part of the crown and plastered with this concoction, which when dry looks like grey mud. This presumably is the "clay" of the early observers. This could be brushed out of the hair. Yucca root was not used for washing the hair as in the more northerly parts of the Southwest; in fact, the plant was said not to grow south of the mountains occupied by the Yavapai.

The hairbrush was a bundle of stiff fibers bent at their middles and bound together. The fresh roots of a tall grass (ŏxtci', which is also the name of the hairbrush or any brush) were laid side by side, bound for some distance at the middle, bent in two, bound again, and the ends trimmed. The inner bark of willow or mesquite was used for binding since these, being sticky, held the fibers tightly. Such brushes were five or six inches long. The open loop of these brushes (Pl. IV, *c*) was quite characteristic.

A well-dressed man wore eagle down attached by a short string to his back hair. In default of down, an eagle feather was used. An old man who saw a little boy without this adornment would be perturbed and would scurry about until he had procured it for the lad. Last Star thought there must have been some special significance to wearing this, but did not know what it might be. Of course, eagle feathers had first to be purified by a shaman (one who dreamed of the eagle or buzzard) before they might be worn.

Hats were not worn, nor, in all probability, did many men wear headbands. A feather bonnet (kapu'ʀ)[19] was sometimes worn by men to signify the wearer's bravery. This was a hood of

[19] Doubtfully from Spanish *capucha*, *capota;* compare Havasupai pŭt, "hat," "headband," kapŭ'dĭvă, "wearing a hat."

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304 tattooing at the eyes, like the Pima, nor did the men bear it on the chin, like the Mohave. Body and legs seem not to have borne this decoration. Male decoration consisted only of a series of vertical lines covering the whole forehead or a zigzag line. Women had two straight narrow lines drawn downward on the chin from each corner of the mouth. Occasionally the narrow spaces between each pair of lines was solidly filled just at the corner of the mouth. Many of the older women of the Maricopa community today bear this decoration. The lines are invariably narrow, nearly vertical, and about a half inch apart. The outer lines are not quite at the corners of the mouth. The dye spreads along the lower margin of the lips. My informant knew that Mohave women and others in the vicinity had the chin area filled in, but stated that Halchidhoma women never had this. Sometimes women bore above the elbow of one arm a double line drawn like an S.

[881] The tattooing was done only at puberty: to a girl at first menstruation,[22] to a boy when his voice began to change. Any expert woman did it for either. She was not paid, nor need she be a relative nor of any particular age. The process, which took a few hours, was without ritual. Yet those who were not tattooed [775] would not be able to enter the land of the dead.

Cactus thorns were held in a row between the fingers, eight or nine together. When blood flowed from the punctures, a black [886] mineral from the mountains was rubbed in, the spot washed off, and puncturing begun again. It was said that when arm or forehead was tattooed, there was no soreness, but the lip became so sore and swollen that one could not eat. Yet nothing was done to salve the soreness.

Some men had the nasal septum pierced. These were brave men: "this stands for bravery." In war such men were obliged always to go forward. A boy's septum was pierced when his voice [881] began to change. An expert man was chosen; then the septum would not get sore. He made the perforation with a sharpened twig of an unidentified bush and inserted a cotton string to keep ● 301 the hole open until it healed. The nasal pendant (xamsuwĭ'n)

[22] See p. 326.

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was hung on a short string so that it flapped over the mouth. This was either a small fragment of sheep leg bone, ground to disk-shape and bored, or of blue shell (kovosω, "haliotis"?) from an unknown source. It was said that the form depended on the shape of the nose: a man with a snub nose wore one long and flat, hanging over his mouth; one with a Roman nose only a small pendant close to the septum.

Of the Kaveltcadom-Maricopa at Gila Bend Font wrote, "They are very fond of beads for collars, and for pendants which they wear in the ears and also in the nose, whose middle cartilage they usually have pierced."[23]

The earlobes were pierced only at birth. A single hole (smalgáku'p, "earhole") was made in each ear and only in the lobe. (It was known that Yuma and Mohave had more than one.) An expert woman made the hole without ceremony at the mother's request. (The aboriginal implement is now forgotten.) There was no belief that a person would become deaf if his ears were not pierced. Ear pendants (smalgĭ's) were made of shells or glass beads. These invariably hung at least an inch below the lobe and sometimes came down to the collar bone.

In recent times necklaces (xana'k) of glass beads were made somewhat in the Yuma-Mohave style. Men wore them as a tight collar, women hanging loose to the waist. In earlier days drilled shell beads, long and white, were used. The shells were procured somewhere to the south: "they travelled year after year for them." Arrowheads were not attached to necklaces, as among the Western Apache, for this would invite the lightning to strike the wearer.

Of the same Kaveltcadom-Maricopa group, Font wrote again, "The men go . . . . very heavily laden with beads and pendants around their necks and in their ears; indeed I did not see a single woman with so much adornment." Bartlett observed of Maricopa and Pima, "Occasionally a fair one gets a string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. . . . . The men also wear a profusion of beads when they can obtain them. Some have long strings of sea-shells or parts of shells, which are highly prized."[24]

[23] Bolton, *Anza's California Expeditions*, IV, 52.

[24] *Op. cit.*, IV, 53; Bartlett, *Personal Narrative*, II, 228–30.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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were trimmed parallel to the shaft, and were not cut serrate. The shaft was ordinarily painted red for half its length from the nock end, but some drew zigzag lines on it with their finger tips dipped in paint.

Quivers were of deerhide or a fox skin with its tail pendent; in fact, any skin, such as mountain lion, might be used. In this some twenty arrows were carried. It was tied to the belt in back with the mouth at the left floating ribs. In contrast, my informant pointed out, the Yuma slung it low on the left thigh, the Yavapai carried it on the back pointing over the left shoulder. ("They [the latter] were always creeping along.")

A bowguard was worn on the wrist of the bow-hand. Nothing could be ascertained beyond that it was of deerhide, laced with thongs. When they dressed for a dance, they wore this as an ornament (as the Navaho still do); a broad band with fringes hanging, by which girl partners would hold.

Poison was always applied to war arrows, it was said, but the "poison" (matâpu'i) was jackrabbit blood and nothing more! "The jackrabbit is closely related to the cottontail. The latter was bitten by the rattlesnake at the creation, hence the jackrabbit contains the poison."[35] Hunting arrows were not poisoned.

Clubs were made of mesquite and ironwood, and were for use only in warfare. The conventional form had a cylindrical head with a long straight handle, sizable for gripping, in one piece; the whole about eighteen inches long. A specimen, made under the direction of old Kutox by his grandson, has an elongated knob head which only approximates this shape (Pl. XIII, *e*). It is also provided with a wrist loop tied in a groove encircling the tip.[36] Another, made by Charlie Redbird, has the same shape. This is generically the "potato-masher" type of the Pima and Mohave[37] but without the sharp contours. But the Maricopa, seizing the enemy by the hair, always used it with a downward smashing stroke at the temple, not punching upward as the Mohave habit. A straight club of the same length was also carried to be used

[35] See p. 348. [36] Washington State Museum, No. 2–11916.

[37] Russell, *Pima Indians*, p. 96; Kroeber, *Handbook*, p. 751.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

P RY 285

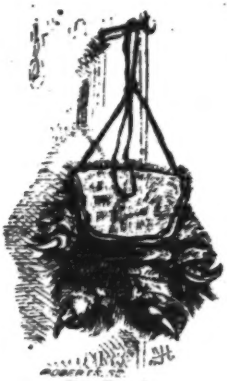
the pottery, they are ornamented with geometrical figures, arranged with much taste.

P RY 291

The dress of the Coco-Maricopas and the Pimos is the same. The women fold the smaller blankets or other cloths, and pass them around their loins, letting them hang to their knees. They are sometimes fastened with one of the belts before mentioned, but are generally kept in place by simply tucking one end in. Sandals of raw hide are worn on the feet. Nothing is worn on the head, nor is the hair ever tied up.

P RY [302]

P RY [293]



Skin Pouch.

P RY 302

In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun.

P RY [304]

It is a universal custom among the women when they arrive at maturity, to draw two lines with some blue-colored dye from each corner of the mouth to the chin. This is pricked in with some pointed instrument, and remains through life. Occasionally a fair one gets a

P RY 301

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

P RY 301

string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. The body, arms, and legs of the women are naked. They generally have fine forms; for which they are indebted, as I have before remarked, to their mode of carrying burdens on their heads. In this respect, there is a marked difference between them and the men, who are generally lean and lank, with very small limbs and narrow chests. Their labor is so light, and they keep so closely to their villages or the immediate vicinity, that there is no opportunity for physical development. The men in general go naked, except the breech-cloth. A few, however, are provided with their native blankets of large size, which they fold and throw over their shoulders in the manner of the Mexicans. Some fasten them around their waists in graceful folds, letting the ends fall to their knees; then drawing a cord between their legs and attaching it to their waists, their garment resembles a capacious pair of pantaloons. I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them. At night, when cool, these constitute their sole covering. The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down to their shoulders. They also have a large woollen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. So many Americans have been among these people, that most of them have obtained ragged or cast-off shirts, which they put on on great occasions,

P 301
P RY 291
P RY [177]

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
PIMA N429

P RY 291 cast-off shirts, which they put on on great occasions. By their traffic with the Boundary Commission, they obtained a large number of these garments of a good substantial quality both cotton and woollen. The bright scarlet shirts gave them quite a picturesque appearance. When they visited our camp, every man put on his best garments, no matter what was their fashion, or how many he had. I remember that on one occasion Francisco made his appearance in a pair of pantaloons, with a white shirt, over which was a checked one, and another of red flannel outside of that. For a short time he strutted about the camp, the envy and admiration of his friends. But he soon got tired of sporting such a dress with the heat at 110°; and shortly after we saw him cooling off on the grass, divested of all his finery, which he had carefully tied up in a bundle.

P RY 291 574

P RY 302 The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban. I could not imagine their object in adopting so filthy a custom, unless it was to destroy the vermin. The men also wear a profusion of beads when they can obtain them.

P RY 301

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

Some have long strings of sea-shells or parts of shells, which are highly prized. I tried to buy some of them; but the only man at all disposed to sell asked me five dollars or a pair of blankets for a few strings, a price so extravagant that I declined to make the purchase.

The women carry their infants in cradles similar to those of other Indians. I have seen them in camp with a basket of green corn on their heads, and on the top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body. Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women.

The Indians were much amused by Dr. Webb's collection of insects, reptiles, and small mammalia, which were preserved in bottles or hanging about our tent. I told the boys to go out and collect for us any curious insects, lizards, or snakes they could find, and that I would reward them for so doing. Instead of letting the boys go, the men, in the belief that they would be well rewarded, went themselves, and in a few hours came very earnestly to my tent with a few grasshoppers and crickets. Although utterly valueless, as containing nothing new, yet Dr. Webb graciously received them, as an encouragement to prosecute their zoological researches further, at the same time informing his new recruits that lizards and horned frogs, which abound on the plateau, would be most acceptable. They now set off again, and we hoped something better from this second effort. About an hour after, some half-a-dozen sturdy fellows marched to-

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Mojave

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SALT RIVER RESERVATION, PIMA AGENCY, ARIZONA.

TWO MARICOPA MEN (SITTING) AND MOJAVE MAN, IN FULL ABORIGINAL DRESS.

[Facing page 136]